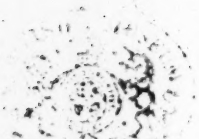
THE FOVNDATION OF CHRISTIAN RELIGION, GATHERED into sixe Principles.

And it is to be learned of ignorant people, that they may be fit to heare Sermons with profit, and to receive the Lords Supper with comfort.

Psal. 119. vers. 130.

The entrance into thy word, sheweth light, and giveth understanding to the simple.

LONDON,
Printed by *John Legatt*.
1647.



To all ignorant people that desire to be instructed.

POore people, your manner is to sooth up your selves as though you were in a most happy estate: but if the matter come to a just tryall, it will fall out far otherwise. For ye lead your lives in great ignorance, as may appeare by these your common opinions which follow.

1. That faith is a mans good meaning, and his good serving of God.

2. That God is served by the rehearsing of the ten Commandements, the Lords Prayer, and the Creed.

3. That ye have believed in Christ ever since you could remember.

4. That it is pitie that he should live, which doth any whit doubt of his salvation.

5. That none can tell whether he shall be saved or no certainly; but that all men must be of a good beliefe.

6. That howsoever a man live, yet if he call upon God on his death-bed, and say,

ſay, *Lord have mercy upon me:* and ſo goe away like a lambe, he is certainly ſaved.

7. That if any be ſtrangely viſited he is either taken with a Planet, or bewitched,

8. That a man may lawfully ſweare when he ſpeaketh nothing but the truth, and ſweares by nothing, but that which is good, as by his faith and truth.

9. That a Preacher is a good man no longer then he is in the Pulpit; *They think all like themſelves.*

10. That a man may repent when he will, becauſe the Scripture ſaith, *At what time ſoever a ſinner doth repent him of his ſinne*, &c.

11. That it is an eaſier thing to pleaſe God, then to pleaſe our neighbour.

12. That ye can keepe the Commandements as well as God will give you leave.

13. That it is ſafeſt to doe in religion as moſt doe.

14. That merry ballads and bookes, as *Skoggin, Bevis of Southampton, &c.* are good to drive away the time, and to remove heart-qualmes.

15. That ye ſerve God with all your hearts; and that you would be ſorry elſe.

16. That

16. That a man need not heare ſo many Sermons, except he could follow them better.

17. That a man which commeth at no Sermons, may as well believe, as he which heares all the Sermons in the world.

18. That ye know all the Preacher can tell you. For he can ſay nothing, but that every man is a ſinner, that we muſt love our neighbour as our ſelves, that every man muſt be ſaved by Chriſt: and all this ye can tell as well as he.

19. That it was a good world, when the old religion was, becauſe all things were cheape.

20. That drinking and bezeling in the Ale-houſe or Taverne, is goop fellowſhip, and ſhewes a good kinde nature, and maintaines neighbourhood,

21. That a man may ſweare by the Maſſe, becauſe it is nothing now: and by our Lady, becauſe ſhe is gone out of the country.

22. That every man muſt be for himſelfe, and God for us all.

23. That a man may make of his own whatſoever he can,

24. That if a man remember to ſay

his prayers in the morning (though h
never underſtand them) he hath bleſſe
himſelfe for all the day following.

25. That a man prayeth when he ſait
the ten Commandements.

26. That a man eates his Maker in th
Sacrament.

27. That if a man be no adulterer, n
thiefe, no murderer, and do no man harm
he is a right honeſt man.

28. That a man need not have an
knowledge of Religion, becauſe he his no
book-learned

29. That one may have a good mean
ing, when he ſaith and doth that whic
is evill.

30. That a man may goe to wizzard
called wiſe-men, for counſell: becauſ
God hath provided a ſalve for ever
ſore.

31. That ye are to be excuſed in a
your doings, becauſe the beſt men ar
ſinners.

32. That ye have ſo ſtrong a Faith i
Chriſt, that no evill company can hur
you.

Theſe and ſuch like ſayings, what argu
they, but your groſſe ignorance? now whe
ignoran

norance raigneth, there raignes ſinne, and here ſinne raignes, there the divell rules nd where he rules, men are in a damnable ſe. Ye will reply unto me thus: That ye re not ſo bad as I would make you. If need you can ſay the Creed, the Lords Prayer, nd the ten commandements: and there- re ye will be of Gods beliefe, ſay all men hat they will; and you defie the Devill rom your hearts.

I anſwer againe, That it is not ſufficient ſay all theſe without booke, unleſſe ye can nderſtand the meaning of the words, and be ble to make a right uſe of the Commande- ents, of the Creed, of the Lords Prayer, by pplying them inwardly to your hearts and nſciences, and outwardly to your lives and nverſations. This is the very point in hich ye faile

And for an help in this your ignorance bring you to true knowledge, unfained aith and ſound repentance, here I have ſet down the principall points of Chriſtian Re- gion in ſixe plaine and eaſie Rules, even uch as the ſimpleſt may eaſily learne: and hereunto is adioyned an Expoſition of them, ord by word. If ye doe want other good irections, then uſe this my labour for your ood inſtruction. In reading of it firſt learn

the ſix principles: and when they have the
without booke, and the meaning of the
withall, then learne the expoſition alſo
which being well conceived, and in ſom
meaſure left in the heart, ye ſhall be able
profit by Sermons, where as new ye cannot
and the ordinary parts of the Catechiſm
namely, the ten Commandements. the Creed
the Lords Prayer, and the inſtitution of th
two Sacraments, ſhall be more eaſily un
derſtood.

Thine in Chriſt Ieſus

William Perkins.

The Foundation of Christian Religion, gathered into sixe Principles.

The first Principle.

Question.

WHat doſt thou believe concerning God?

A. There is one God, Creator and governour of all things, diſtinguiſhed into the Father, the Sonne, and the holy Ghoſt.

Prooſes out of the word of God.

1. There is a God.

For the inviſible things of him, that is, his eternall power and Godhead, are ſeene by the creation of the world, being conſidered in his workes, to the intent that they ſhould be without excuſe. Rom. 1. 20.

Neverthelesſe, he left not himſelfe without witneſſe, in that he did good, and gave us rain from heaven, and fruitfull ſeaſons, filling our hearts with food and gladneſſe. Act. 14. 17.

2. There is one God.

Concerning

1 Cor. 8. 4. *Concerning therefore meats ſacrificed idols, we know that an idol is nothing in t world: and that there is none other G but one.*

3. He is Creator of all things.

Gen. 1. 1. *In the beginning God created the heav and the earth.*

Heb. 11. 3. *Through faith we underſtand, that t world was ordained by the Word of God: that he things which we ſee, are not ma of things which did appeare.*

4 He is governour of all things.

Prov. 15. 3. *Th eyes of the Lord is in every place, h hold the evill and the good.*

Mat. 10. 30. *Yea and all the haires of our heads numbred.*

5. Diſtinguiſhed into the Father, the Sonne, and the holy Ghoſt.

And Ieſus, when he was baptized, ca ſtraight out of the water: and loe, the he Mat. 3. 16. *vens were opened unto him, and Iohn ſ the Spirit of God deſcending like a Do and lighting upon him.*

Verſ. 17. *And loe, a voice came from heaven: ſ ing, This is my beloved Sonne, in whom am well pleaſed.*

For there are three that beare record Heaven, the Father, the Word, and the h 1 Joh. 5. 7. *Ghoſt, and theſe three are one.*

The second Principle.

Q. What doest thou believe concerning man, and concerning thine owne selfe?

A. All men are wholly corrupted with sinne through *Adams* fall, and so are become slaves of Satan, and guiltie of eternall damnation.

1. All men are corrupted with sinne.

As it is written, there is none righteous, no not one. Rom. 3. 10.

2. They are wholly corrupted.

Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit and soul and body may be kept blamelesse unto the comming of our Lord Iesus Christ. 1 Thess. 5. 23.

This I say therefore and testifie in the Lord, that ye henceforth walke not as other Gentiles walk in the vanitie of their minds: Eph. 4. 17.

Having their cogitations darkened, and being strangers from the life of God, through the ignorance that is in them because of the hardnesse of their hearts. Vers. 18.

When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely evill continually. Gen. 6. 5.

3. Through

3. Through *Adams* fall.

Rom. 5. 12. *Wherefore as by one man, ſinne entred into the World, and death by ſinne, and ſo death went over all men, for ſo much as all men have ſinned.*

4. And ſo are become ſlaves of Satan.

Eph. 2. 2. *Wherein in times paſt ye walked according to the courſe of the world, and after the Prince that ruleth in the aire, even the ſpirit that now worketh in the children of diſobedience.*

Heb. 2. 14. *For as much then as the children were partakers of fleſh and blood, he alſo himſelf likewiſe tooke part with them, that he might deſtroy through death, him that had the power of death, that is, the devill.*

2 Cor. 4. 4. *In whom the God of this world hath blinded the minds, that is, of Infidels; that the light of the glorious Goſpell of Christ which is the Image of God, ſhould not ſhine unto them.*

5. And guiltie of eternall damnation.

Gal. 3. 10. *For as many as are of the workes of the Law, are under the curſe: for it is written Curſed is every man that continueth not in all things, which are written in the booke of the Law, to doe them, Likewiſe then a*

offence of one, the fault came on all men Rom. 5. 18.
condemnation: ſo by the juſtifying of one,
benefit abounded towards all men to the
tification of life.

The third Principle.

Q. What meanes is there for thee to
ape this damnable eſtate?

A. Ieſus Chriſt the eternall Sonne of
d, being made man, by his death upon
Croſſe, and by his righteouſneſſe hath
fectly alone by himſelfe, accompliſhed
things that are needfull for the ſalvation
man-kind.

1, Ieſus Chriſt the eternall
Sonne of God.

And the Word was made fleſh, and dwelt Joh. 1. 14.
ong us, and we ſaw the glory thereof as
glory of the onely begotten Sonne of the
ther, full of grace and truth.

2. Being made man.

For he in no ſort tooke the Angels, but Heb. 2. 16.
tooke the ſeed of Abraham.

3. By his death upon the Croſſe.

But he was wounded for our tranſgreſſi- Iſa. 53. 5.
, he was broken for our iniquities: the
ſtiſement of our peace was upon him, and
h his ſtripes we are healed.

4. And by his righteouſneſſe.

For as by one mans diſobedience: many Rom. 5. 15.
were

were made ſinners, ſo by the obedience of ſhall many be made righteous.

For he hath made him to be ſinne for which knew no ſinne that *We ſhould be* 2 Cor. 5. 21. *the righteouſneſſe of God in him.*

5. Hath perfectly.

Wherefore he is able alſo perfectly to ſ Heb. 7. 25. *them that come unto God by him, ſeein ever liveth to make interceſſion for them.*

6. Alone by himſelfe.

Neither is there ſalvation in any oth Act. 4. 12. *for among men there is given none o name under Heaven, whereby We mu ſaved.*

7. Accompliſhed all things needfull fo the ſalvation of mankind.

1 Joh. 2. 2. *And he is the reconciliation for our ſ and not for ours onely, but alſo for the ſi of the whole World.*

The fourth Principle.

Q. But how maieſt thou be made taker of Chriſt and his benefits?

A. A man of a contrite and hum ſpirit, by faith alone apprehending applying Chriſt with all his merits himſelfe, is juſtified before God, and ctified.

1. A man of a contrite and humble spirit.

For thus saith he that is high and excel-
, He that inhabiteth eternitie, whose Isa. 57.15.
e is the Holy one; I dwell in the high
holy place, With him also that is of a
rite and humble spirit, to revive the
t of the humble, and to give life to them
are of a contrite heart.

The sacrifices of God are a contrite spi- Ps. 51.17.
a contrite and broken heart, O God,
wilt not despise.

2. By faith alone.

As soone as Iesus heard that word spo-
, he said unto the Ruler of the Syna- Mar. 5.
ue, Be not afraid, onely believe. 36.

So Moses made a Serpent of brasse, and Num. 21.
up for a signe; and when a Serpent had 9.
en any man, then he looked to the Ser-
of brasse, and lived.

And as Moses lifetd up the Serpent in Joh. 3.14.
Wilderneſſe, ſo muſt the Sonne of man
ted up.

That whosoever believeth in him, should Vers. 15.
erish, but have eternall life.

Apprehending and applying Christ with all his merits unto himselfe.

But as many as received him, to them he Joh. 1.12.
gave

gave power to be the ſonnes of God, to t
that believe in his name. And Ieſus
unto them, I am the bread of life, he t
cometh to me, ſhall not hunger, and he t
believeth in me, ſhall not thirſt.

4. Is juſtified before God.

Rom. 4. 3. *For what ſaith the Scripture? Abra*
believed God, and it was counted to him
righteouſneſſe.

Verſ. 6, *Even as* David *declareth the bleſſed*
of the man, unto whom God imputeth r
teouſneſſe without Works, ſaying.

Verſ. 7. *Bleſſed are they whoſe iniquities ar*
given, and whoſe ſinnes are covered.

5. And ſanctified.

Act. 15. 6. *And he put no difference betweene us*
them, after that by faith he had pur
their hearts.

1 Cor. 1. 30. *But ye are of him in Chriſt Ieſus,*
of God is made unto us wiſdome, and ri
ouſneſſe, and ſanctification, and redempti

The fifth Principle.

Q. What are the ordinary or
meanes for obtaining of faith?

A. Faith cometh onely by the pr
ing of the Word and increaſeth daily
as alſo by the adminiſtration of the S
ments and Prayer.

1. Faith cometh onely by the preaching of the Word, and increaseth daily by it.

But how shall they call on him, in whom they have not beleeved; how shall they beleeve in him of whom they have not heard? and how shall they heare without a Preacher? Rom. 10. 14.

Where there is no vision, the people decay, but he that keepeth the Law is blessed. Pro. 29. 18.

My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I wil also forget thy children. Hos. 4. 6.

2. As also by the administration of the Sacraments.

After he received the signe of circumcision, the seale of the righteousnesse of faith, which he had when he was uncircumcised, that he should be the father of all them that beleeve, being circumcised: that righteousnes might be imputed to them also. Rom. 4. 11.

Moreover, brethren, I would not that ye should be ignorant, that all our fathers were under the cloud, and all passed through the sea, &c. 1 Cor. 10. 1.

3. And Prayer.

For whosoever shall call upon the name of the Lord shall be saved. Rom. 10. 13

The sixth Principle.

Q. What is the ſtate of all men aft
death?

A. All men ſhall riſe againe wi
their owne bodies, to the laſt judgemen
which being ended, the godly ſhall po
ſeſſe the Kingdome of heaven: but unb
leevers and reprobates ſhall be in hell to
mented with the divell and his angels f
ever.

1. All men ſhall riſe againe with
their own bodies.

Joh. 1. 28. *Marvell not at this: for the houre ſh
come, in the which all that are in the gra
ſhall heare is voyce.*

Verſe. 29. *And they ſhall come forth that have do
good, unto the reſurrection of life; but th
that have done evill unto the reſurrection
condemnation.*

2. To the Laſt Iudgement.

Eccl. 12. 14. *For God will bring every worke unto ju
ment with every ſecret thing, whether it
good or evill.*

Matth. 12. 36. *But I ſay unto you, that of every idle wo
that men ſhall ſpeak, they ſhall give an accou
thereof at the day of Iudgement.*

3. which being ended, the godly, &c.

And delivered juſt Lot, *vexed with*
2 Pet. 2. 7. *uncleane converſation of the wicked.*

And the Lord said unto him, Goe through the midst of the Citie, even through the midst of Ierusalem, and set a marke upon the foreheads of them that mourne and cry out for all the abominations that be done in the midst thereof. Ezek. 9. 4.

4. Shall possesse the Kingdome of God.

Then shall the King say to them on the right hand. Come ye blessed of my Father, inherite ye the Kingdome prepared for you from the beginning of the World. Matth. 25. 34.

5. But unbelievers and reprobates shall be in hell, tormented with the divell and his angels.

Then shall he say unto them on the left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the divell and his angels. Vers. 41.

The Scriptures for the proofe were only noted by the Authour, to move thee to search them: the words themselves, I have expressed at the earnest request of many, that thou maiest more easily learne them, yet thou wilt be ignorant, thy malice is evident; if thou gainest knowledge. give God the glory in doing his will.

Thine, *T. S.*

THE EXPOSITION OF THE SIX PRINCIPLES.

The first Principle expounded.

Question.

WHat is God?

A. God is a [a] *Spirit*, [illegible] spirituall substance, [illegible] wise, most holy, eternall, [illegible] finite.

[a] Joh. 4.24.

Q. How doe you perswade your [illegible] that there is such a God?

A. Beside the Testimony of the Scripture, plaine reason will shew it.

Q. What is one reason?

A. When I consider [b] the wonderful frame of the world, me thinkes such [illegible] creatures that be in it, could never make [illegible] neither could it make it self; and therefore besides all these, the Maker of it must needs be God. Even as when a man comes into a strange countrey, & sees faire and sumptuous buildings, and yet finds no living [illegible]

[b] Rom. 1. 20. Act. 14. 17.

es there besides birds and beasts, he will imagine that either birds or beasts rea- those buildings, but he presently con- es, that some men either are, or have n there.

Q, What other reason have you?

A. [c] A man that commits any sinne, as urther, fornication, adultery, blasphe- ay, &c. albeit he doth so conceale the mat- er, (that no man living know of it,) yet entimes he hath a griping in his cōsci- ce and feels the very flashing of hell fire; ich is a strong reason to shew that there God, before whose Iudgement seat he st answer for his fact.

[c] Rom. 2. 15. Gen. 3. 8 10. & 12. 24.

Q. How many Gods are there?

A. No [d] more but one.

[d] 1 Cor. 8. 6.

Q How do you conceive this one God your mind?

A. Not [e] by framing any image of him my minde, (as ignorant folke doe,) that nke him to be an old man sitting in hea- n, but I conceive him by his properties d works.

[e] Deut. 4. 16. Amos 4. 13.

Q. What be his chiefe properties?

A. First, he is [f] *most wise*, understanding things aright, and knowing the reason hem. Secondly, he is [g] *most holy, which* ppeareth in that he is *most iust*, and *mer-*

[f] Job 12. 13. [g] Isa. 6. 3. Exod. 20. 5, 6.

b Isa. 41. 4. *cifull* unto his creatures. Thirdly he is [b] *ternall*, without either beginning or end dayes. Lastly, he is [i] *infinite*, both beca

i Psal. 139. he is present in all places, and because is of power sufficient to doe whatsoe

k Job 9. 4. Deut. 10. he [k] *will*.

Q. What be the works of God?

l Jer. 10. 12. Psal. 33. 6. *A.* [l] The creation of the world, and every thing therein, and the preservati of them being created, by his *speciall p vidence*.

Q. How know you that God gov neth every particular thing in the world his *speciall providence*?

m Matt 10. 30. Pro. 16. 33. *n* Lev. 26. 26. Matth. 4. 4. *A.* To omit the [m] Scriptures, I see by perience: [n] Meat, drinke, and cloathi being void of heat and life, could not p serve the life of man, unlesse there we *speciall providence* of God to give ve unto them.

Q. How is this one God distinguish

o 1 Joh. 5. 7. Matth. 3. 16, 17. *p* Joh. 15. 26. *A.* Into the [o] *Father*, which begett the Sonne; into the *Sonne*, who is beg ten of the Father; into the [p] *Holy G* who proceedeth from the Father and Sonne.

The second Principle expounded.

Q. Let us now come to our selves; & tell me what the naturall estate of m

A. E

A. Every man by nature is q *dead* in sin, a loathsome carrion, or as a dead corps lying rotting and stinking in the grave, having in him the seed of all sinnes. q Eph. 2. 2. 1 Tim. 5. 6.

Q. What is sinne?

A. Any r breach of the Law of God, if it be no more but the least want of that which the Law requireth. r 1 Joh. 3. 4. Rom. 7. 4. Gal. 3. 10.

Q. How many sorts of sinnes are there?

A. Sinne is s either the corruption of nature, or any evill actions that proceed of it, or fruits thereof. s Col. 3. 9. Psal. 51. 5.

Q. In whom is the corruption of nature?

A. In all men t none excepted.

Q. In what part of man is it?

A. In every u part both of body and soule, like as a leprosie that runneth from the crowne of the head to the sole of the foot. t Rom. 3. 10. u Gen. 6. 5. 1 Thess. 5. 23.

Q. Shew me how every part of man is corrupted with sinne?

A. First, in the x minde, there is nothing but ignorance and blindnesse concerning heavenly matters. Secondly, the conscience is defiled, being always either benummed with sin, or else moiled with inward accusations and terrours. Thirdly, z the will of man onely x 1 Cor. 2. 14. Rom. 8. 5. y Tit. 1. 15, Eph. 4. 18. 19. Esa. 57. 10. z Phil. 2. 14 Job. 15. 31.

willeth and lusteth after evill. Fourth
a Gal. 5.24. the [a] affections of the heart, as love,
hope, desire, &c. are moved and stirred
that which is evill, to embrace it; and
are never stirred unto that which is g
unlesse it be to eschew it. Lastly,
b Rom. 6. 19. [b] members of the body are the instrume
and tooles of the minde, for the execu
of sinne.

Q. What be those evill actions that
the fruits of this corruption?

A. Evill [c] thoughts in the minde, wh
c Gen. 6. 5. come either by a mans own conceiving
by suggestion of the devill: [d] evill moti
d Joh 13.2. Acts 5.3. 1 Chro. 21. 1. and lusts stirring in the heart: and fr
these arise evil words and deeds when
occasion is given.

Q. How cometh it to passe that all m
are thus defiled with sinne?

A. By [e] *Adams* infidelitie and disobe
e Rom. 5. 12. & 18. 19. Gen. 3. 6. ence, in eating the forbidden fruit, even
we see great personages by treason do
only hurt themselves, but also staine th
bloud, and disgrace their posteritie,

Q. What hurt comes to a man by
sinne?

f Gal. 3. 10. A. [f] He is continually subject to t
curse of God in his life time, in the end
his life, and after his life.

Q. Wh

Q. What is the curse of God in this

A. In the [g] body, diseases, aches, paines: the soule, blindnesse, hardnesse of heart, or of conscience: in goods, hinderances losses: in name, ignominy and reproch: y, in the whole man, *bondage* under Sa- the prince of darkenesse..

[g] Deut. 28. 21, 22, 27. 65. 66, 67.

Q. What manner of bondage is this?

A. This [h] *bondage* is, when a man is the of the devill; and hath him to raigne s heart as his God.

[h] Heb. 2. 14. Eph. 2. 2. 2 Cor. 4. 4.

Q. How may a man know whether Sa- be his God or not?

Luk. 41. 14.

A. He may know it by this; if he give dience to him in his heart, and expresse in his conversation.

Q. And how shall a man perceive this dience?

A. If he [i] take delight in the evill *motio-* at Satan puts in his heart, and doth ful e *lusts* of the devill.

[i] Jon. 8. 44. 1 Joh. 3. 8,

Q. What is the curse due to man in the of this life?

A. [k] Death, which is the separation of dy and soule.

[k] Rom. 5 12.

Q. What is the curse after this life?

A. [l] Eternall damnation in hell fire, reof every man is guiltie, and is in as great

[l] Gal. 3. 10, Rom. 3. 19.

great danger of it, as the traitor apprehended is in danger of hanging, drawing quartering.

The third Principle expounded.

Q. If damnation be the reward ſinne, then is a man of all creatures miſerable. A dog or a toad, when they all their miſery is ended; but when man dieth, there is the beginning of woe.

A. It were ſo indeed, if there were meanes of deliverance, but God hath ſhe ed his mercie in giveing a *Saviour* to m kind.

Q. How is this Saviour called?

m Matth. 1. 21. *A.* [m] Ieſus Chriſt

Q. What is Ieſus Chriſt?

n Heb. 2. 10. *o* Heb. 5. 7. Joh. 1. 14. *A.* The [n] eternall Sonne of God, m man in all things, even [o] in his *infirmi* like other men, ſave only in ſinne.

Q. How was he made man voi ſinne?

p Matth. 1. 28. *A.* He was [p] conceived in the wom of a *Virgin*, and *ſanctified* by the holy G at his conception.

Q. Why muſt our Saviour be both and man?

q 1 Tim. 2. 5, 6. *A.* He [q] muſt be man, becauſe had ſinned, and therefore a man m

for sin, to appease Gods wrath: he must God, to sustaine and uphold the manhood, to overcome and vanquish death.

Q. What be the offices of Christ to make him an all-sufficient Saviour?

A. [r] He is a Priest, a Prophet, a King.

Q. Why is he a Priest?

A. To worke the means of salvation in behalfe of mankind.

Q. How doth he worke the meanes of salvation?

A. [f] First, by making *satisfaction* to his Father for the sinne of man: Secondly, by making *intercession*.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offering a *sacrifice*?

Q. What is the sacrifice?

A. [t] Christ himselfe as he is man, consisting of body and soule.

Q. What is the [u] Altar?

A. Christ as he is God, is the Altar on which he sacrificed himselfe.

Q. Who was the Priest?

A. None [x] but Christ, and that as he is both God and man.

Q. How oft did he sacrifice himselfe?

A. Never but [y] once.

Q. What death did he suffer, when he sacri-

r Psa.45.7. Luk.4.18. Luk.1.33. Psal.110. Deut.18. 15,18.

f Matth.20. 28. Heb .7.25. 26.

t Isa.53.10.

u Apo.8.2. Heb,13,10

x Heb 5.6

y Heb.9.28

ſacrificed himſelfe?

x Iſa.53.5. Joh.12.27. Rev.9.15. Luke 22. 41.

A. A death upon the Croſſe, pecu to him alone; x for beſides the ſeparat of body and ſoule, he felt alſo the *pang hell*, in that the whole wrath of God due the ſinne of man, was powred forth u him.

Q. VVhat profit cometh by his ſac fice?

a Heb.9. 29.

A. Gods a wrath is appeaſed by it.

Q. Could the ſufferings of Chriſt wh were but for a ſhort time, countervail verlaſting damnation, and ſo appeaſe G wrath?

b Acts 20 28. 2 Cor. 5. 15.

A. Yea: for ſeeing Chriſt ſuffered, G b ſuffered, though not in his Godhead: that is more then if all men in the w had ſuffered for ever.

Q. Now tell me the other meane *ſanctification*

A. It is the perfect *fulfilling of the L*

c 1 Cor. 1. 30. Rom.3.25. 2 Cor. 5. 21. d Rom. 5. 19. Rom. 4. 8.

Q. How did he fulfill the Law?

A. By his c *perfect righteouſneſſe*, w conſiſts of two parts: the firſt, the *int tie* and *pureneſſe* of his humane nature: other, d his *obedience* in performing all the Law requireth.

Q. You have ſhewed how C doth make *ſatisfaction*; tell me like

ow doth he make *intercession*?

A. He doth alone continually [d] appeare before his Father in Heaven, making the faithfull and all their prayers acceptable unto him, by applying of the merits of his own perfect *satisfaction* to them. [d] Rom. 8. 34. 1 Pet. 2. 5.

Q. Why is Christa Prophet?

A. To [e] *reveale* unto his Church the way and meanes of salvation: and this he doth outwardly by the Ministery of his Word, and inwardly by the teaching of his holy Spirit. [e] Joh. 6. 45. Matt. 3. 17.

Q. Why is he also a King?

A. That he might *bountifully bestow* upon us, and *convey* unto us all the afore said meanes of salvation. [f] Isa. 9. 7.

Q. How doth he shew himselfe to be a King?

A. In [g] that being *dead and buried*, he arose *from the grave*, quickned his dead body, *ascended* into heaven, and now *sitteth at the right hand* of his Father, with full power and glory in heaven. [g] Act. 10. 40. Eph. 4. 8. Act. 1. 9.

Q. How else?

A. In [h] that he doth continually inspire and direct his servants by the divine power of his holy Spirit, according to his holy Word. [h] Isa. 9 7. & 30. 21.

Q. But

Q. But to whom will this bleſſed communicate all theſe meanes of ſa on?

A. He [i] offereth them to many, and are *ſufficient* to ſave all mankind; b ſhall not be ſaved thereby, becauſe by they will not receive them,

[i] Matth. 20. 16. Joh. 1. 11. 1 Joh. 2. 2.

The fourth Principle expounded.

Q. What is Faith?

A. Faith is [k] a wonderfull grace of by which a man doth apprehend an ply Chriſt and all his benefits unto ſelfe.

[k] Joh. 1. 12. and 6. 35. Gal. 3. 27. Cor. 2. 12.

Q. How doth a man apply Chriſt himſelfe, ſeeing we are on earth, and in heaven?

A. This [l] applying is done by *aſſur* when a man is verily perſwaded by th ly Spirit, of Gods favour towards him *particularly*, and of the forgiveneſſe own ſinnes.

[l] 2 Cor. 1. 12. Rom. 8. 26.

Q. How doth God bring men tru believe in Chriſt?

A. Firſt, he prepareth their hearts they might be capable of faith, and worketh faith in them.

Q. How doth God prepare mens he

A. [m] By bruiſing them, as if one breake an hard ſtone to powde

[m] Eze. 11. 19. Hoſ. 6 1. 2.

is done by humbling them.

Q. How doth God humble a man?

A. By working in him a sight of his sins, and sorrow for them.

Q. How is the sight of sinne wrought?

A. By the [a] morall Law: the summe hereof is the ten Commandements. [a] Rom. 3. 20. & 7. 7. 8.

Q. what sinnes may I find in my selfe them?

A. Tenne.

Q. What is the first?

A. [b] To make something thy God which is not God: by fearing it, loving it, and so trusting in it more then in the true God. [b] Com. I.

Q. What is the second?

A. [c] To worship false gods, or the true God in a false manner. [c] II.

Q. What is the third?

A. [d] To dishonour God, in abusing his words, and works. [d] III.

Q. What is the fourth?

A. [e] To breake the *Sabbath*, in doing the works of their calling, and of the flesh: and in leaving undone the works of the Spirit. [e] IIII.

Q. What be the sixe latter?

A. To doe any thing that may hinder my neighbours [f] dignitie, [g] life, [h] chastitie, [f] V. [g] VI. [h] VII.

h VIII. i IX. k X.

ſtitie, [h] wealth, [i] good name, [k] th
it be but in the ſecret thoughts & mo
of the heart, unto which thou giveſt
king or conſent.

l Act. 2. 37, 38. Cant. 5. 4. m 1 Tim. 1. 5. Luk. 13. 21. Ezra 9. 6, 7.

Q. What is ſorrow for ſinne?

A. It is[l] when a mans conſcience is
ched with a lively feeling of Gods di
ſure for any of theſe ſinnes, [m] in ſuch
that he utterly diſpaires of ſalvation
gard of any thing in himſelf, acknow
ing that he hath deſerved ſhame and
fuſion eternally.

Q. How doth God worke this
row?

A. By the terrible curſe of the La

Q. What is that?

n Gal. 3. 10

A. He [n] which breakes but one o
Commandements of God, though
once in all his life time, and that on
one thought, is ſubject to, and in dan
eternall damnation thereby.

Q. When mens hearts are thus p
red, how doth God ingraft fai
them?

A. By working certaine inward
ons in the heart, which are the ſee
faith, out of which it breedeth.

Q. What is the firſt of them?

A. When a man humbled und

en of his sinnes [o] doth acknowledge and feele that he stands in great need of Christ. [o] Joh.7.27. Luk.1.53.

Q. What is the second?

A. An [p] hungring desire and a longing to be made partaker of Christ and all his benefits. [p] Mat.5.4. Rev.21.6.

Q. What is the third?

A. A [q] flying to the Throne of Grace, when the sentence of the Law pricking the conscience. [q] Heb.4.16

Q. How is it done?

A. By [r] praying, with sending up loud cryes for Gods favour in Christ, in the pardoning of sins; and with fervent perseverance herein, till the desire of the heart be granted. [r] Luk.25. 18,19. Mat. 15.22. 23.&c. Acts 8.22. 2 Cor.12.8

Q. What followeth after this?

A. God then [s] according to his mercifull promise, lets the poor sinner feele the assurance of his love, wherewith he loveth him in Christ, which assurance is a lively faith. [s] Mat.7.7. Esa .65.24. Job.33.25.

Q. Are there divers degrees and measures of true faith?

A. [t] Yes. [t] Rom.1.17 Luk.17.5.

Q. What is the least measure of true faith that any man can have?

A. When a man of an humble spirit

u Isa.42.3. Mat.7.20. Lukk.17.5. by reason of the [u] littlenesse of his faith not yet *feele* the assurance of the forgi nesse of his sinnes, and yet he is perswa that they are pardonable; and therefor desireth that they should be pardoned, with his heart prayeth to God to par them.

Q. How doe you know that such a hath faith?

A. These [x] *desires* and *prayers* are te monies of the Spirit; whose proper is to stirre up a *longing* and a *lusting* heavenly things, with *sighes* and *gro* for Gods favour and mercy in [y] Ch Now where the Spirit of God is, th is Christ dwelling; and where Christ dw leth, there is true faith, how weake so it be.

x Rom.8. 23.26. Gal.4.6. Mat.5.6.

Rom.8.9. *y* Eph.3.7.

Q. What is the greatest measur faith?

A. When a man daily increasing faith, comes to bee [a] *fully perswade* Gods love in Christ towards himselfe *ticularly*, and of the forgivenesse of his sinnes.

a Rom.7. 38.39. Can.6.7.

Q. When shall a Christians heart co to this full assurance?

A. Not [b] at the first, but in some c tinuance of time, when hee hath be

b 2 Tim.4. 7.8. Psal.23.d. with 1,2,3. 4.verses.

practised in repentance, and hath had
s experiences of Gods love unto him
rist: then, after them will appeare in his
the fulnesse of perswasion, which is the *c* Rom. 4.
esse and strength of faith. 19, 20, 21.

Q. What benefits doth a man receive by
in Christ?

A. Hereby *d* he is *justified* before God, *h* 1 Cor. 1.
anctified. 30.

Q. What is this, to be *justified* before Act. 15. 9.
? Rom. 3. 4.

A. *e* It comprehendeth two things: the
to be cleared from the *guiltinesse and* *e* Rom. 8.
ment of sinne: the second, to be accep- 33.
s perfectly righteous before God.

Q. How is a man cleared from the guil-
e and punishment of his sins?

A. By Christ *f* sufferings and death up-
e Crosse. *f* Col. 1. 22.
1 Pet. 1. 24.
1 Joh. 17.

Q. How is he accepted for rightous be-
God?

A. By the *g* righteousnesse of Christ *im-* *g* 2 Cor. 5.
to him. 21.

Q. What profit comes by being thus
ified?

A. Hereby, *h* and by no other meanes *h* Rom. 4. 7.
world, the beleever shall bee accep- Apo. 21.
17.

ted before Gods Iudgement seat, as W
of eternall life by the merits of the
righteousnesse of Christ.

Q. Doe not good works then ma
worthy of eternall life?

A. No: For God, who is perfect rig
ousnesse it self, will find in the best w
we doe, more matter of damnation th
[k] Psal. 143. 2. salvation: and therefore [k] we must r
Esa. 64. 6. condemne our selves for our good w
Job. 9. 3. then looke to be justified before
thereby.

Q. How may a man know that
justified before God?

A. He need not ascend into Heav
[l] Rom. 8. 1. search the secret counsell of God; [l] bu
1 Joh. 3. 9. ther descend into his own heart to s
whether *he be sanctified* or not.

Q. What is it to be sanctified?

A. It comprehendeth two things
first, to be purged from the *corrupti*
his own nature: the second, to be in
with inward righteousnesse.

Q. How is the corruption of
purged?

[m] Rom. 6. 4. [n] 1 Pet. 4. 1, 2. *A.* By the [m] merits and *power* of C
death, which being by faith applyed,
a *corrosive* to abate, consume, and w
the power of sinne.

Q. H

Q. How is a man endued with inherent righteousnesse?

A. Through the [o] vertue of Christs resurrection: which being applyed by faith, is as a *restorative* to receive a man that is dead in sinne, to newnesse of life. [o] Rom 6. 5,6. Phil.3. 10.

Q. In what part of man is sanctification wrought?

A. In [p] every part of body and soule. [p] 1 Thess. 5.23.

Q. In what time is it wrought?

A. It is [q] begun in this life, in which the saints receive only the first fruits of the spirit, and it is not finished before the end of this life. [q] Rom.6. 23 2 Cor.5. 5,6.

Q. What graces of the Spirit do usually shew themselves in the heart of a man sanctified?

A. The *hatred* [r] of sinne, and the love of righteousnesse. [r] Isa.119. 5.13.& 40,8.& 10. 3.

Q. What proceeds of them?

A. *Repentance*, which is [s] a setled purpose in the heart, with a carefull endeavour to leave all his sinnes, and to live a Christian life according to all Gods commandements. [s] Rom.7.11. Psal.119. 57,112.

Q. What goeth with repentance?

A. [t] A continuall fighting and struggling against the assaults of a mans owne flesh; against the motions of the devill, and [t] Gal.5.17. Eph.6.11. 12. 2 Tim.4. 7,8.

and the inticements of the world.

Q. What followeth after a man gotten the victory in any temptation fliction?

t Rom. 5. 3, 4. 2 Cor. 1. 5. A. Experience of t Gods love in C and so, increase of peace of conscience joy in the holy Ghost.

Q. What followeth, if in any temp on he be overcome, and through infir fall?

u 2 Cor. 7. 8, 9. Mat. 26. 7. A. After a while u there will arise a *sorrow*; which is, when a man is grieve no other cause in the world, but for thi ly, that by his sin he hath displeased who hath been unto him a most mer and loving Father.

Q. What signe is there of this sorr

x 1 Pet. 2. 19. A. The true signe x of it is this; a man can bee grieved for the *diss ence of God* in his evill word or though he should never be punished, though there were neither Heaven Hell.

Q. What followeth after this sorr

y 2 Cor. 7. 11. A. Repentance y *renewed a fresh.*

Q. By what signes will this repent appeare?

z 2 Cor. 7. A. By seven- 1. A care to leave sinne, into which he is fallen. 2. An

demning of himselfe for it, with a cra- of pardon. 3. A great anger against himselfe of his carelesnesse. 4. A feare least should fall into the same sin againe. 5. A e ever after to please God. 6. A zeale e same. 7. Revenge upon himselfe for former offence.

The fift Principle expounded.

Q. What outward meanes must wee to obtaine faith, and all the blessings of which come by faith?

A. The *preaching* [a] of Gods Word, and administration of the *Sacraments* and *yer.* [a] Pro. 29. 18. Rom. 10. 14. Mat. 28. 29, 30. 1 Tim. 3. 16.

Q. where is the Word of God to be nd?

A. The whole Word of God, needfull lvation, is set down in the holy Scrip- es?

Q. How know you that the Scriptures he Word of God, and not mens poli- ?

A. I am assured of it: first, because the y Ghost perswadeth my conscience it is so: secondly, I see it by experi- e: for the preaching of the [c] Scrip- s have the power of God in them, umble a man when they are prea- [b] Eph. 1. 13. [c] Heb. 4. 12. 1 Cor. 14. 2. 5.

ched, and cast him downe to hell, and a
ward to *restore* and raise him up againe

Q. What is the use of the Word of
preached?

A, First, it [d] breedeth, and then it inc
seth faith in them, which are chosen to
vation: but unto them that perish, it
reason of their corruption, an *occasio*
their further damnation.

Q. How must we heare Gods W
that it may be effectuall to our salvatio

A. We [e] must come unto it with h
ger-bitten hearts, having an appetite to
Word, we must marke it with attent
receive it by faith, submit our selves t
it with feare and trembling, even t
when our faults are reproved: lastly, w
must hide it in the corners of our hea
that we may frame our lives and conve
tion by it.

Q. What is a Sacrament?

A. A [f] *signe* to represent, a *seale* to c
firme, an *instrument* to convey Christ
all his benefits to them that doe believe
him.

Q. Why must a Sacrament represent
mercies of God before our eyes?

A. Because we are dull to conceive
to remember them.

Q. W

b Rom. 1. 17. 1 Co. 2. 16. Heb. 4. 2.

c Jam. 1. 19. Act. 16. 14. Heb. 4. 2. Esa. 66. 2. Luk. 2. 51. Psal. 119. 11.

f Rom. 4. 11 Gen. 17. 11 Gal. 3. 1.

Q. Why do the Sacraments seale unto the mercies of God?

A. Because we are full of unbeliefe, and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit to convey the mercies of God into our hearts?

A. Because we are like *Thomas*, wee cannot believe, till we feele them in some measure in our hearts.

Q. How many Sacraments are there?

A. Two [g] and no more: *Baptisme*, by which we have our *admission* into the true Church of God; and the *Lords Supper*, by which we are nourished and preserved in the true Church after our admission.

[g] 1 Cor. 10. 1, 2, 3, 5.

Q. What is done in Baptisme?

A. [h] In the assembly of the Church the *Covenant of grace* betweene God and the party baptized, is solemnly confirmed and sealed.

[h] Act. 2. 38. Tit. 3. 5. Act. 22. 16. Mat. 28. 19.

Q. In this Covenant, what doth God promise to the party baptized?

A. [i] Christ, with all the blessings that come by him.

[i] Gal. 3. 27. 1 Pet. 3. 21

Q. To what condition is the party baptized bound?

A. To [k] receive Christ, and to repent of his sins.

[k] Mark. 1. 5, 15. 16.

Q. What

Q. What meaneth the *ſprinkling* [illegible] *ping in water?*

A. [i] It ſeales unto us remiſſion of ſ[illegible] and ſanctification, by the obedienc[illegible] ſprinkling of the bloud of Chriſt. [i] 1 Pet. 1. 2.

Q. How commeth it to paſſe, tha[illegible] ny, after their Baptiſme, for a long [illegible] feele not the effect and fruit of it, and [illegible] never?

A. The fault is not in God, who ke[illegible] his Covenant, but the fault is in th[illegible] ſelves, in that they do not keep the co[illegible] on of the Covenant; to receive Chri[illegible] faith, and to repent of all their ſins.

Q. When ſhall a man then ſee the e[illegible] of his Baptiſme?

A. At [k] what time ſoever he dot[illegible] ceive Chriſt by faith, though it bee [illegible] yeares after, he ſhall then feele the po[illegible] of God to regenerate him, and to w[illegible] all things in him, which he offered in [illegible] tiſme. [k] Heb. 10. 20. 1 Pet. 3, 21.

Q. How if a man never keep the [illegible] dition to which he bound himſelfe in [illegible] tiſme?

A. His damnation ſhall bee the g[illegible] ter becauſe he breaketh his Vow ma[illegible] God.

Q. What is done in the Lords Sup[illegible]

A.

A. The former Covenant, ſolemnly ra-
fied in Baptiſme, is renewed [m] in the
ds Supper, betweene the Lord himſelfe
he receiver,

Q. Who is the receiver?

Every one that hath been baptized, [n]
after his Baptiſme hath truely believed
hriſt, and repented of his ſinnes from his
,

Q. What meaneth the Bread and Wine,
ating of the Bread, and drinking of the
e?

A. Theſe outward actions [o] are a ſe-
ſeale, ſet by the Lords owne hand
his Covenant; And they doe give
y receiver to underſtand, that as God
bleſſe the Bread and Wine, to pre-
and ſtrengthen the body of the re-
r; ſo Chriſt apprehended and recei-
by faith, ſhall nouriſh him, and pre-
both body and ſoule unto eternall

Q. What ſhall a true receiver feele in
elfe, after the receiving of the Sacra-
t?

A. [p] The increaſe of his faith in Chriſt,
ncreaſe of ſanctification, a greater mea-
of dying to ſin, a greater care to live in
neſſe of life.

[m] 1 Cor. 11 23, 24, 25. & 12. 13.

[n] 1 Cor. 11. 28, 31. Mat. 5. 23, 24. Eſa. 66. 3.

[o] 1 Cor. 6. 16, 17.

[p] 1 Cor. 10. 16, 17, and 11. 24.

Q. What

Q. What if a man, after the rece
of the Sacrament, never find any such
in himselfe?

A. He may well suspect himselfe,
ther he did ever repent or not, and t
upon is to use meanes to come to
faith and repentance.

Q. What is another means of incre
faith?

A. Prayer.

Q. What is Prayer.

A. A [r] familiar speech with God i
name of Christ, [f] in which either we
things needfull, or give thanks for t
received.

Q. In asking things needfull, w
required?

A. Two things; an earnest desire
faith.

Q. [t] What things must a Christian
heart desire?

A. Sixe things especially.

Q. What are they?

A. 1. [a] That he may glorifie Go
That [b] God may raigne in his heart
not sinne, 3. That [c] he may doe Gods
and not the lusts of the flesh. 4. Tha
may relye himselfe on Gods Provi
for all the meanes of this tempora

r 1 Joh. 5, 14.
f 1 Tim. 2. 1.
t Phil. 4. 6. Mat. 11. 24.
a Petition. I.
b II.
c III.
d IIII.

That he may be justified, and be at e V.
with God. 6. f That by the power f VI.
God he may be strengthened against all
tations.

What is faith?

A g perswasion, that those things
h we truly desire, God will grant g Amen.
for Christs sake.

The sixe Principle expounded.

After that a man hath led a short
in this world, what followeth then?

Death, which is the parting a sun-
f body and soule.

Why doe the wicked men and un-
vers die?

That their bodies may goe to the
, and their h soules may be cast into b Luk. 16.
fire. 22,23.

Why do the godly dye, seeing Christ
eath hath overcome death?

They die for this end, that i their bo- i Luk. 23.
may rest for a while in the earth, and 43.
soules may enter into Heaven imme- Act. 7. 60.
ly. 1 Thess. 4.
13.

What followeth after death? Heb. 2. 14.

The day of Iudgement. 1 Cor. 15.

What signe is there to know this
om other dayes?

k Heaven and earth shall be consu- k 2 Pet. 3.
med 11,12.

HINC LVCEM ET POCVLA SACRA
ALMA
MATER
CANTIA
BRIGIA